

THE
House-holders
HELPE,
For
Domesticall Discipline:
OR
A Familiar Conference of House-
hold instruction and correction, fit for the god-
ly gouernment of Christian
FAMILIES.

Dedicated to all religious House-holders
by R. R. Minister of Gods Word.

REVEL. 3. 19. *As many as I love, I rebuke and
chasten: be zealous therefore and repent.*



Printed at London by George Purflowe, for John
Budge, and are to be sold at the great
South dore of Paules, and at Brittaines
Burse. 1615.

THE
HOLY BIBLE

THE BIBLE

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OR

THE BIBLE IN ENGLISH. A NEW TRANSLATION
BY J. R. GREENLL. WITH A HISTORY OF
THE BIBLE AND OF THE CHURCH.

THE BIBLE

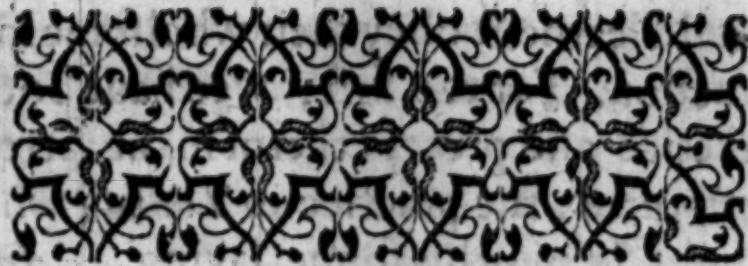
THE HOLY BIBLE. A NEW TRANSLATION
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1811. 12mo.



To all Religious house-
holders, their Children and
seruants: *the sauing knowledge*
of Gods holy Word, most
heartily wished.



N the first Chapter of the Prouerbs of *Salomon*, it is written thus in the eight and ninth verses: *My son, beare the instruction of thy father, and forget not the lawe of thy mother: for they shall be an orna- ment of grace unto thy head, and chaines about thy necke.* From which words may be drawne a double doctrine: First, that all godly Parents should teach and instruct their children in the Lawe of the **L O R D**: Secondly, that their children

A 2 should

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1
The practice of godly Parents in teaching their children.

2
Precepts of this due. tie requiring it of Parents.

Should learne & obey their wholesome instruction. For the first, wee haue both practice and precept therof in the sacred Scriptures : the practice in *Danid*; who taught *Salomon* his sonne, saying, *And thou, Salomon my sonne, know thou the God of thy father, and serue him with a perfect heart, and with a willing minde*, *1. Chron. 28. 9.* *Salomon* also sayth, that his father *Danid* taught him and sayd vnto him, *Keep my commandements and liue : Get wisedome, get understanding, &c. Prou. 4.4.* This was the practice, alwaies, not onely of godly fathers, but also of godly mothers : So did King *Lemuel*s mother, she taught her sonne lessons of chastitie, of temperance, of defending the afflicted, of choosing, vsing, and commanding a vertuous wife; as appeareth throughout the *31. Chapter* of the *Prouerbes* : and in this first Chapter thereof, in the eighth and ninth verses, *Salomon* presupposeth that al godly mothers will bee helpers to their husbands, in the religious and godly instruction of their children.

Secondly, wee haue in the Sctiptures plentifull store of precepts, requiring this

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this duty of all godly Parents : As Deut.

4. 10. Deut. 6.6.7. Deut. 11.19. Psalm.

78. 5.6. Prou. 22. 6. In which place last mentioned, Salomon sayth : *Teach a child in the way that he should goe, and when hee is old, he will not depart from it.* And Ephes. 6.

4. *Fathers, prouoke not your children unto wrath, but bring them up in nurture and information of the Lord.*

Thirdly, there are many reasons and motiues in the sacred Scriptures, to per- Reasons to
swade all godly Parents to the perfor- perswade
mance of this dutie : which I will hereaf- Parents to
ter in another place more largely relate; performe
meane time remember (O Christian Pa- the fore-
rents) and looke backe to Salomons mo- sayd duty:
tive in this text, Prou. 1. 8. 9. to wit, By the
that Parents shall (by the blessing of practice
God) vpon their good instruction, make thereof,
their children religious and vertuous, as they shall
make them
God promiseth, Prou. 22. 6. Yea, they vertuous
shall thereby adorne them and dignifie and graci-
them, intich them, and make them ho- ous, adorn
nourable and gracious, both with God and them and
men; vwhich Salomon also meaneth, dignifie
when hee sayth; that *Their instructions* them; yea,
shall bee an ornament of grace about their enrich the
head, and ad-
uance the.

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head, and chaines about their necke.

2 By neglect of it, they makethem most miserable, poore, filthie, naked and deformed : yea, most lothsome and odious both to God and men : as were the *Laodiceans*, by their blindnesse, *Reuel. 3. 17. & 18.* and *Elye* his sonnes by their profanenesse, *1. Sam. 2. 12. & 17.*

Yea, assuredly, it may bee sayd of thee, that through thy negligence, thou makest thy Children, as *Aaron* did the people ; (*Euen naked vnto their shame.*) *Exod. 32. 25.* yea, and vnto thine owne shame and ruine for euer without repentence. Remember *Elyes* downfall, and his sonnes, though *Ely* were an elect ; because hee did not continually admonish them, and duely correct them : he admonished them earnestly for a fit, *1. Sam. 2. 23.* but not constantly, say some ; neither did he correct and chastise them accordingly, *1. Sam. 3. 13.* But hereof wee haue neerer examples, euen at home ; for if wee cast our eyes vpon the World, wee may by dayly experience see,

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see, that such Children as are left vnto themselues without Discipline, they shame themselues and their Parents, and liue in all outragious euils, in Swearing, Besselling, Whoring, Mocking, Lying, Murmuring, Sabbath-breaking, stealing; &c. till at length they come to fearefull ends: accusing then their Parents neglect of discipline; who drew them to destruction, as the Dragon drew downe the Stars with his tayle, *Reuel. 12. 4.*

Remember (O Parents) that your Children haue receiued corruption from you by naturall birth, and by conception: hauing therefore polluted them, you should be carefull to purge them: they to bee per-are conceiued, you know, in sinne, and formed by shapen in iniquitie, *Psal. 51. 5.* They are by naturall birth, as all others are, *The Children of wrath and condemnation,* *Ephe. 2. 3.* O therefore, let Christian equity and pittie mooue you to vse all good meanes, that they may bee gotten againe by the seede of regeneration, *1. Pet. 1. 23.* To which purpose, prepare them for the spirituall seede, by catechi-
zing them, and when it is sown in them,

3

The ne-
cessity and
equity of
this duty,
Parents.

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endeuour by dayly admonition, and good instruction, to harrow it and to roote it into their hearts : in so doing, whereas they are by naturall birth onely carnall, *Job. 3. 6.* and fleshly, hauing not the Spirit, *Iude 5. 19.* and so doe resemble Sathan, and are his Image, you shall cause them to become spirituall, and so to resemble God himselfe, *John 4. 24.* and to become the *Image of God,* particulars *Colof. 3. 8. 9. Ephes. 4. 23. 24.*

4

A farther
inlarging
of the vtili-
ty and be-
nefit of
good in-
struction;
by specif-
ing some
particulars
of it.

That seede of *Regeneration* sowne in their soules, wil keepe and preserue them from the dominion and power of sinne, so that they shall not sinne as do others, *I. Thes. 5. 6.* and *Cant. 5. 2.* nor as Sathan and his sonnes doe sinne in a constant course, nor to condemnation, *Rom. 8. 1.* because *Gods seeder remaineth in them,* and because they *are borne of GOD,* *I. John 3. 8. 9.*

Lastly, by that seede of *Regeneration* once receiued, they are made *Immortall,* as the seede it selfe is; which is therefore called *Immortall seede,* *I. Pct. 1. 23. 24. 25.* because it makes them *Immortal,* and to liue for euer which doe receiue

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receive it, *John 5. li. 24.* *marcus Aurelius*, speaking sometimes to such as were to teach his sonne, sayd, that he himselfe being a *Mortall* man, had made his sonne *Mortall* by generation; but yet he hoped that his teachers by good instruction, would make him *Immortall*. So may wee say of our sonnes and daughters; that by generation wee haue made them *Mortall*, euen subiect to a double death: yet may wee comfort our selues in this, that by *Christian instruction* wee may make them to become *Immortall*.

See then by this, and consider (O Christian Parents,) what speciall priuileges and dignities you may procure for your Children by Christian instruction; thereby you may inrich them and adorne them with all generall saving graces, and with outward wealth and honour; in particular, you may make them of carnall, to become spirituall; of being Sathan's Image, to become Gods owne Image; and of *Mortall* to become *Immortall*, and to liue for euer.

But what course must I take (wil some say)

A Corola.
5
ry conclu-
sion from
all the for-
mer rea-
sons.

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Questions say) with my Children, when they are
and Obie. well instructed in the principles of Reli-
gions an- gion? I answere, that after they haue
suered.

1. Question beene fed with milke, they must be nou-
Answe. rished and fed with meate: when they
haue attained knowledge and vnder-
standing, then their affections must bee
much moued and wrought vpon, by the
word of admonition, reprehensions, con-
solations, &c. otherwise they will bee
hardened by the custome and deceitful-
nesse of sinne, *Heb. 3. 13.* you should
therfore dayly admonish them, as *Job* did
his sons, *Job 1. 5.* without which course
taken with them, the word preached
will not worke vpon them so effectually,
as otherwise by that meanes it might.

2. Obiect. I know no cause, nor need, say some,
to admonish my children for any grosse

Answe. sinne. No more, may I say, did *Job*: yet
in a godly ielousie did he oft-times ad-
monish his sonnes, thinking, it may bee
they haue sinned; (though not in out-
ward behauour, yet in their hearts)
by blaspheming G O D in their hearts,
Job. 1. 5. For as *Job* alwaies feared euen
his best works, which who so doth not,
cannot.

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cannot be be blessed, *Pro. 28. 14.* so he considered that mans heart is a sinke and sea of all iniquitie, *Gen. 6. 5.* *Mat. 15. 19.* and therefore hee saith, that man *Is abominable and filthie, and drinketh iniquitie like water, Iob 15. 16.*

You say, you see in them the true 2. Object.
works of regeneration: they are spiritual, they cannot therefore sinne, incessantly. True; yet they cannot but sinne by Answe. 227
infirmite, and euen haply sometimes presumptuously, as *David* did: yea, if they be not oft-times admonished, they cannot discerne the greatnes and dangerousnes of their grossest sinnes: for as the custome and deceitfulnesse of sin hardeneth, so it also blindfoldeth, as in *Davids* example you may perceiue, who, till hee was reprooved by *Nathan*, did not effectually repent, because hee considered not, nor saw not the greatnessse and dangerousnes of his sinne, but by meanes of admonition, *2. Sam. 12. 13.* Hence is it, that th' Apostle willeth vs to rebuke the works of darkenesse: so calling them, because they darken our vnderstanding, and compareth the light of reproofe and admoni-

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admonition, to the light of a Candle, because it discouereth our sinnes that were hid vnto vs without it, as the light of a Candle doth the things which wee cannot without it espie and see, *Ephesi.*

5. 13.

They are, you say, Gods image, endued with true righteousnes and holinesse: yea they are vndefiled, *Can. 5. 2.* without spot, vnblemished, not to be blamed, *Ephes. 5. 27.* I answe, that Christians are perfectly pure, by the puritie of iustification, by Christ's righteousnesse imputed; but not by the puritie of sanctification, or by righteousnes renued: in respect of the latter puritie, wee are commanded continually to purge our selues from all filthinesse of flesh and Spirit, *2. Cor. 7.* They are Gods Image also, by true righteousnesse renued, *Ephes. 4. 23.*

Cap. 553
Imago De-
i, sicut est
abolita
corruptio-
ne virtu-
rum, sic est
obscurata
fumo pec-
catorum.

24. Take heede therefore, that Gods Image be kept vndefiled, and as much as in you lyeth, vnspotted of the world, *James 1. 27.* The Image of God in vs, is much defiled by vs: it is daily obscured by the fume and smoke of our offences: (sayth Augustine in his Manuel:) Wherefore, you should

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Should often set before you & yours, the looking-glass of Gods Law, that thereby beholding, both inward and outward blemishes, daily receiued by the deceitfulnesse of sinne; you and they may bee moued and directed, how to wash them away by repentance. Who would endure his owne, or his friends Image or picture to be polluted, or his owne apparell, or his face or hands, to bee stained; and would not often haue them purifed, and preserued from pollution? And shall wee carelesly suffer the polluting and defiling of so great and worthy a Jewell as Gods Image is? See the danger of it, consider it: *If any man defile the same, him shall God destroy, Gen. 38.10.*

1. Cor. 10.10. Num. 25.9. But now **2. Quest.**
to grow to an end: a question heere againe may be moued; namely, whether Masters are as carefully to teach and instruct their seruants, as their sons? wher- **Answere.**
to I answere, that they are: for a house- **Why ser.**
holder should haue a fatherly care of his uants
seruants, as if they were his sonnes or **should bee**
Children, and is not to vse them as they **catechized**
vse their beasts, respecting onely their **as well as**
sons and **la- children.**

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1 Labour, and the feeding of their bodies,
2 as many Masters doe : *Abraham*, whose
3 family consisteth as well of seruants as of
4 sonnes, circumcised his whole Familie,
5 *Gen. 17. 13.* and charged his whole
6 houſhould to doe Justice and Judgement,
7 *Gen. 18. 19.* If ſuch as prouide not for
8 their Family bodily foode, as well for
9 seruants as others, bee worse then Infideſ,
10 as th' Apostle ſaith they are, *1. Tim.*
11 5.8. then they muſt needs be much more
12 worse then Infideſ, which prouide not
13 ſpirituall foode for them. But what, are
14 not thy seruants thy brethren in the
15 Lord? And haue they not Soules to bee
16 fed and ſaued, as well as others? did not
17 GOD ordaine the Sabbath, as well for
18 inſtruction of seruants as ſonnes? *Exod.*
19 20. 10. If by good inſtruction and ad-
20 monition thou purge not their ſpirituall
21 pollutions, thou negleſteſt Gods Image
22 in them, and they muſt needs infect thy
23 Familie, and other Families: they will
24 ſerue thee with eye ſeruice, vnleſſe thou
25 make them, as much as in thee lyeth, to
26 ſerue the Lord Christ: Then in ſeruing
27 Christ truely, they will ſerue thee faith-
28 fully;

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fully, doing, as he saith ; *The will of God from the heart, with good will doing seruice unto thee, as to the Lord, Ephesi. 6. 6. 7. 8.*

These motiues therefore, let them be
well meditated and pondered, that Pa- 7
rents may be stirred vp thereby to cate- A finall
chize and instruct their Children, in re- conclusion
gard of their welfare and their owne : from the
Secondly, let Children bee willing for the former
their owne credit and profit to heare and Argu-
obey their Parents instructions : Third- end and
ly, let Masters for the like respect of
Gods Commandement, and their owne
commoditie, in making them to serue
themselues in the L O R D ; be diligent
to catechize, instruct, and admonish
them, accordingly.

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THE
House-holders Helpē,
FOR
Domesticall Discipline:
OR
A familiar conference concer-
ning Chriflian instruction, and cor-
rection, fit for Godly
Families.

The first conference betwixt a gra-
cious Gentleman, and his eldest
sonne and heyre, concerning house-
hold instruction omitted.

FATHER.



onne, I haue sent for you, as
Job sent for his sonnes: who,
though his sonnes dwelt apart
B from

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a Fathers
are to ad-
monish
their chil-
drē, thogh
they dwell
apart from
them, and
haue Fami-
lies of their
owne.

from him, and had houses, and Fami-
lies of their owne : yet hee sent and cal-
led them home to his house, to giue them
needfull a admonition. Job. 1. 4. ¶ 5.
Verses.

SONNE.

Good Father, I thanke GOD for
G that your Christian care of me, and
according to my dutie, I will be willing
and glad to receiue any good instruction
from you.

FATHER.

^b The sub-
iect or mat-
ter of the
whole cō-
ference,
concer-
neth do-
mesticall
Discipline.
^c The oc-
cation of
this firtt
cōference.

I Desire to haue some religious confe-
rence with you, and to admonish you,
concerning ^b domesticall Discipline ;
For I haue heard that your Famillie is
not ^c catechized, admonished, nor cor-
rected, according as formerly it was
wont to be, by your wife, when you are
from home ; and which more is, I heare
that your selfe doe oft-times fayle in
the foresayd duties, when you are at
home ; Is it so, my Sonne, is it so ?

Sonne.

SONNE.

Good Father, with shame, and sorrow for it, I doe confesse it, to bee so: wee are much subiect to *Spirituall idlenesse*, and to *Worldly carefulnesse*; I pray God giue vs pardon of, and power against these sinnes.

FATHER.

I am sorre, my Sonne, I am very sor^e ry for ^d you; I pray God forgiue you, and amend these euill manners in you: I perceiue, by your teares, and speeches, that you are humble-minded; and you do well to confesse your sinnes, and to craue pardon of them, and power against them; ^c as Dauid did, Psal. 19. on.

13. And as Christ direct^s vs all to doe, Mar. 6. 12. 13. Consider also, my sonne, that unlesse you do as well forsake your sinnes, as confesse your sinnes; you haue no promise of the pardon of them, Pro. 28. 13. 14. Esay 55. 7. nay, pardon is denied to them that go on in their

^a Parents should bee greeued at

their chil-
dren's va-
godliness,

and pray for their

reformati-

^b Wee should pray as ear-
nestly for power a-
gainst sin,
as for par-
don of sin.

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f Pardō of sinnes, f Deut. 29. 20. Psal. 68. 21. in
sin is denied to them
which con-
tinue in
sinne : and
their de-
struction
is denoun-
ced.

whitch places, you may also see, that un-
avoidable destruction shall seize vpon
all such.

SONNE.

O My Father, my hearts desire is, not
to loue sinne, nor to liue in sinne,
but to loath and to leaue all sinne ; shew
mee, (I beseech you) by what meanes
I may subdue and ouermaster these my
predominant sinnes; these so strong and
mighty gyants.

FATHER.

If you desire to ouercome these strong
corruptions, these mighty Champions : s you must be strong in the Lord,
and in the power of his might, wrestle
stoutly, and constantly encounter with
them, Ephe. 6. 10. you haue hitherto
let the spirituall sword too much rust in
the sheath : if you had often drawns that
spirituall sword, and skilfully with cou-
rage and constancy resisted Sathan with
it,

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it, as you are willed, Ephe. 6. 10. &c. &c
verse 16. 17. 18. Sathan would haue
fled, as God hath promised, Iames 4. 8.
Ephe. 6. 16, and as Christ for our con-
solation and direction hath shewed, Ma-
thew 4. 11.

Now therefore you must bee better
armed with more courage and constan-
cy against the next encounter; meane
time you must iudge your selfe, that you
may ^h preuent future iudgments, 1. Cor.
11. 31.

^h The
meanes to
preuent fu-
ture iudg-
ments, is
to iudge
our selues
before
they come.

SONNE.

VVHat (I pray you) is it, and how
are we to endeavour it, to iudge
our selues aright?

FATHER.

A ^ha temporall Judge doth first ex-
amine the malefactors, and their e-
uils done, what, how many, how great,
&c. and then proceeds to punish; so must
we in iudging our selues; ⁱ first exami-
ning our selues, what, how many, and judging a-
ⁱ The de-
grees of
judging a
how right.

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how great euils wee haue committed: next, wee must proceede to a spirituall iudgment, censure, & punishment, by arraigning our Soules and Spirits, with indignation inditing them of high treason and rebellion against GOD, at the Tribunall seate of God: Thirdly, wee must put vp supplication with strong cries, in the name of Christ, for pardon of sinne past, and power against sinne to come. Fourthly, wee must curbe and correct our selues, euē corporally, and externally; taking reuenge of our selues for our former faults, 2. Cor. 7. 12. by watchings, fastings, and by restraining our selues from many lawfull delights, Iocl 2. 16. Fifthly, wee must crosse our corrupt courses by contrary courses opposite to our former vices, Dan. 4. 24. for as the rule is: *Contraria contrarijs curantur.* Contraries are cured by their contraries. And lastly, if afterwards all these meanes being vsed, you be againe and againe overcome with these corruptions: yet cease not to encounter; bid battell alway vnto them, and with greater force afresh.

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afresh resist them; considering that true Christians haue alwaies crucified the flesh, Gal. 5. 24. and doe dayly mortifie their earthly members, in regard of that gloriouſ life that they looke for, Col. 3. 4. 5. Job. 31. 2.

Bernard,
Si labor te
terret, mer
ces inuitet.

SONNE.

Dear Father, this your counsell and comfort is as sweetnesse to my Soule, and as healing to the bones that are broken, Pro. 16. 24.

FATHER.

Hee eare then againe, and I will yet go on in this argument, of iudging, punishing, and correcting your selfe; vpon often relapse and fallies into one and the same offence, (which if you doe) you shall preuent both temporall and eternall iudgements of sinne, and in time ouercome the sinne it selfe; of what sort, or how great soeuer, the sinne bee, with which you are¹ in war.

*1 The vtili-
ty of iudg-
ing our
selues.*

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SONNE.

O But yet, some sinnes are much more stronger then that I can (weake wretch that I am) euer bee able to ouercome them : of which sort are those, (I feare me) aforementioned.

FATHER.

O Nay, say not so, my Sonne ; haue you euer aforetime ouercome lesser sinnes? yea, I doe know you haue ; you say you haue ouercome rash anger, swearing, &c. why then, marke what comfort from thence you may conceiue vnto your Soule : th hee that can ouercome rash anger, wrath, pride, lust, or any other like, Is stronger then hee that ouercomes a Citie, Pro. 16.23. Saint Iames doth affirme that the young is an unruly member, and no man can tame it, Iames 3.8. It is the onely grace and gift of God to tame it, which whoso hath, not sinning as before in word, hee is a perfect man, and able also to bridle all

in Com-
forts to
encounter
with our
strongest
corrupti-
ons.

all the bodie, James 3. 2.

SONNE.

Sir, I remember wel that auncient rule
in religion ; [■] that the weakening,
wounding, & death of any one sin, is the (viz.) that
weakning, wounding, & death in time of
euery other sin : and S. John sayth, that
*All that is borne of God, ouercommeth the
world, and that this great victory is attai-
ned by faith, 1. Ioh. 5. 4. 5. Lord there-
fore, I pray thee, confirme and increase
my faith, Luke 17. 5. O my good God,
giue vnto me the shield of faith, wherwithall
I may quench all the fiery darts of the diuell, Eph. 6. 16*

FATHER.

You say well, concerning that rule ;
and it doth me good at my heart, that
you collect the same in sense from scrip-
ture, and conclude thereupon so well
with earnest prayer : I will therefore in
conclusion of this counsell, encourage
you by some examples of such as by cha-
tising and correcting themselves, haue
ouercome

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• Examples of such, as by chastising and iudging them selues, haue by denying themselues overcome themselues that is, the strongest corrupti- ons of their flesh: or their strongest naturall, & occasional corrupti- ons.

• Luthers counsell.

overcome most strong corruptions: • Hemingius on the 15. Psalm sheweth; that he being at Witenberge, there came thither to hostage, a man exiled and banished for the profession of the Gospell: this man, when he did oft times sweare, through an evill custome, and did at length consider with himselfe, how hee might amend this evill custome; he came to D. Luther, and requested his counsel, how hee might by some meanes correct that custome and abuse of swearing. To whom, D. P. Luther giues counsell, saying: Command (sayth he) thy wife, thy children, and the rest of thy family, under a great penalty, to admonish thee of thy fault, as oft as they heare thee sweare, and that straite way thereupon, they require of thee a great forfeiture of excellent gold. The honest Guest obserueth and followeth Luthers counsell: he sweare, as before he was wont, hee is thereupon admonished, and payeth for every oath he sweareth, much, and very good gold: but after a while, vpon much payment, hee happily, at length left this custome of swearing; so that af- ter-

ferwards he was never heard to sweare at all.

Other such like examples Heminge in Latine sheweth upon the foresayd Psalme. ¶ Chrysostome also giueth counsell in like case, to appoint a penaltie of refrayning some dinner, or some supper.

¹ Chrysostomes counsell.

And another learned Author counselleth such Householders as know their owne prouenesse, to fall oft in the same offence, whatsoeuer open sin it be, to determine with themselves; yea, to resolute and holpe, that as oft as they fal againe into the same offence, to make open confession to the family of the first offence, if the fault be knowne to the family: for the second fault to use abstinence, and to eate but onely bread, and to drinke water onely for one or two meales: For the third fault, to refraine all ordinary food for one or two meales, and to giue it to the needy and hungry: For the fourth fault, to forfeit and to sell of and giue away much money to many poore ciente, and of very excellent au-

thors.

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^{¶ Three exam-}
^{ples, experi-}
^{enced by the}
^{Authour of}
^{this Dialogue;}
^{yet such exā-}
^{ples are very}
^{seldome to be}
^{care of corre-}
^{ting & iudge-}
^{ing our selues,}
^{wee cannot}
^{prevent tem-}
^{porall iudge.}
^{ments, 1. Cor.}

11.31. Nei-
ther is our re-
pentance renu-
ed effectually.
Herehence it
is, that many
of Gods deare
Children, not

using conscio-
nably and diligently, as well these as other ordinances of
God, are so often ouercome by some grievous corruptions,
as were the Disciples and the Corinthians, Matthew 18. 1
&c. Luke 22.23. & 1. Cor, 3.1. &c.

not found in families: ¶ Howbeit I haue seene onely three such exam-
ples, which I will prescribe for pat-
ternes. The first was a verie reli-
gious man, who in the hearing of all
this Dialogue; his family confessed his fault, say-
ing: I haue forgotten one maine
and most principle doctrine, this
seene: howbe. Sabbath day deliuered, which I
it without this intended to haue repeated, confir-
med and applied to mine owne vse
and all yours: and therefore I am
verily greeued at my owne forget-
fulness: I will assuredly thus, and
thus, chastise, iudge and correct my
owne fault.

Againe, I haue seene a second
example here of shewed by an honest
hearted householder, who vpon some
open shewe of discord betwixt his
wife and him, before the family, was
presently humbled for it, confessed it,

¶ C.

Ec. And compared himselfe & his wife,
To the couple peeces of the house, which
if they fall asunder, they cause other
timber of the house to shrinke and to go
out of order: so we, sayth he, having fal-
len at variance, and openly reproved one
another, (which reproofe should haue
beene in private) haue caused all the
family to go out of order, and to imitate
(as they are apt to do) our euil example:
and thereupon will the lesse reverence
our counsels, our persons or reproofes
hereafter: we will therefore (say they)
confesse our faults, & chastise our selues
Ec. that thereby we may remoue these
stumbling blocks from our familie, and
learne to war wiser hereafter.

A third example, an other time I
saw, when the Heads and Rulers of ^{Third}
a Religious family had heard a Ser-
mon on the Sabbath, and had recei-
ued a good monition from the Minister
their Preacher: namely, that Masters
and Mistresses must not bee like Nabal,
froward, and angrie; for anger resteth
in the bosome of fooles, Ecclesiastes 7.
11. and great frowardnesse is a note of
great

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great wickednesse and foolishnes, as Nabals example sheweth, 1.Sam. 25.17. Afterwards they repeated the principall doctrines, which before were taught them in the Church, the which being applyed to the humbling of their owne hearts, before in hearing, and then more particularly in repeating: they confessed themselues before al the family to haue beene in time past very foolish; for by frowardnes and continuall correcting, chiding & threatening, which the Apostle wils Masters to put away, Ephes. 6.9. they saw they had exasperated and hardened the hearts of their sons and seruants, made them more froward, and prouoked them to wrath, Ephes. 6.4. and caused seruants to counterfeit that, which they shold not, Titus 2.9. for as they had heard from the Preachers mouth, that day, such as are alwaies chiding, threatening, or correcting, are as little feared as the thunder would bee feared, if it did dayly thun-

^v The fruit der. ^u This their foresayd confession of this last wrought in them such a change, & a renewed conuersion, that they vowed as they were

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were taught & directed to do: To winke at and passe by many faults; either not reproouing but seldom, or else not so sharply, but more mildly reproouing, and correcting with lesse severity. Thus afterwards they became Lambs, which before were Lyons, through the power of Preaching, as the Prophet prophesied it should be perfourmed, Esay 11. 6. 7. 8. 9. This caused their Children and seruants, (they seeing them to rebuke and correct themselves, and to reforme their manners,) to beare all rebukes and corrections with more humilitie, yea, both to be ready without gainsaying to yeild, confess, and acknowledge a fault committed, with meeke-nesse and amendment euer afterwards.

* By all this that you haue heard, you * The ge-
may evidently see the dignitie and com- neral end
moditie of this domesticall Discipline, and vse of
which should first be imposed by House- these ex-
holders vpon their owne shoulders, be- ample.
foxe it be layd vpon their seruants.

Sonne.

SONNE.

x A good
hearted
hearer
of Gods
word is
glad of
sharpe re-
proofes,
1. Cor. 14.

I Pray you (good Father) goe on yet a
little farther, and as you haue shewed
good generall remedies, so I humbly de-
sire you to apply to my sores some more
speciall salues, and corasives to mine **x** vl-
cers.

25. and desireth to be smitten as Dauid did , knowing that
to bee the onely way to bring solide comfort and health to
soule and body : But on the contrarywise health is far from
the vngodly, because they regard not Gods statutes , sayth
the Psalmographie, and they hate to be reprooued , Psal. 50.
17. Pro. 1. 22. 1. Thessa. 4. 8.

FATHER.

Sith I see you so willing to haue your
sores throughly searched into, and
throughly healed ; in particular there-
fore , for spirituall idlenesse and slug-
gishnesse , to salue that sore ; con-
sider how Gods owne hand doth discouer
the foresayd sore, and first, how hee bids
vs to beware of so great a harme and
hurt to our soules , Gal. 6. 9. 2. Thes.

3. 13. Heb. 6.12. Rom. 6.11. 2. Peter
1. 8. Prou. 6.9. Math. 20.6.

Secondly, consider more specially the euill effects thereof, spirituall idleness is checked and blamed, mocked and shamed.

1. Checked by Christ, Mat. 20.6. arguments or motiues against spiritual idleness.
2. Disgraced by Salomon, Prou. 6.6. Pro. 19.24.
3. It bringeth beggery, and spirituall pouertie spedily, which we can neither, resist nor easily afterwards ouercome, Prou. 6.11. Reuel. 3.17.
4. An idle person shall haue Gods livery and his badge pulled off from his backe, sent out of Gods house and seruice with shame: hee shall bee without spedie repentance afterwards at last, perpetually imprisoned, Luke 8.18. Mat. 25.28.

Lastly, consider ^z that they which by idleness are brought to such extreame pouertie, that they are utterly vnapparelled, and vnmonyed, as were the Ladi- A special comfort applied to the repen- tant.

diceans, Reuel. 3.17. 18. yet they are called and counselled to come to Christ, who if they come humbly and faithfully

C onto

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vnto him, will adorne them with roiall robes, and enrich them with all spirituall treasures, Reuel. 3. 17. 18. as in the foresayd place he promiseth.

Now next I come to cure the second soore: * which is wooldlinesse and couetousnesse, in which consider. First, that by couetousnes we are made slaues and seruants vnto riches, Luke 16.13. Secondly, by couetousnesse wee commit spirituall whoredome agaist God, making the world our god. Ephes. 5.5. Col. 3. 5. Thirdly, by wooldlinesse, wee choke the growth of the Word of God, Luke 8.14. Fourthly, by couetousnesse al euils are occasioned: for, it is the root of all euill, 1. Tim. 6.10. Fifthly, meditate oft, and consider the end wherfore God gines vs much goods, and riches: They are (sayth one) Gods wages wherwith he binds vs to obey & do his work. When God gines vs wages to serue him, shall wee serue the world, Gods enemy? We cannot serue God & Mammon, Luke 16. 13. Now, that riches are Gods wages, to occasion vs to feare to offend G D D our master the giuer of them,

Note.

* The cur-
ring of co-
uetousnes,
a sore very
hardly
healed, yet
a commō
cōtagion,
a very dan-
gerous, &
deadly
disease.

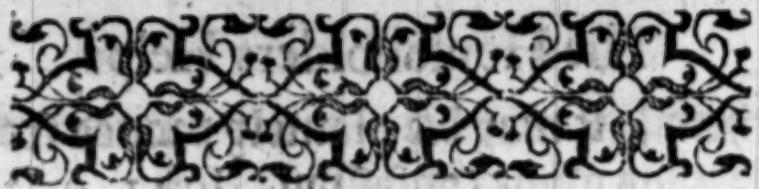
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them, it may bee plainly proued from
Satan's owne confession, Job 1. 9. 10.
And from Deut. 28. 47. From which
last place, wee also learne, that when Note and
Gods worke is lessened by vs, Gods mark this
wages shall bee lessened to vs: yea, if ^{well}
for plenty, wee serue him not with ala-
crity and cheeresfullnesse, wee shall haue
worldly wat, in place of worldly welth.
And so much (I hope) shal suffice, for the
saluynge and healing of that other soze, of
worldlinesse.

SONNE.

Heaile my soule, O Lord, for I haue
sinned against thee: Heale mee
soundly with these thy salues applyed to
mee. *Amen, Amen.*

A Prayer.



The second Conference, concerning
Household instruction to
bee renued.

FATHER.

Our last conference was, concerning Household instruction o-
mitted: ^a our next shall be now,
^a The sub- how the same should be renued. And be-
iect or mat- ter of this cause you haue no publike catechizing,
second wee will first consult what order & man-
conferēce. ner of catechizing is fitteſt for your fa-
mily, on the Week daies, and then what
instruction is most meet for them on the
Sabbath dayes.

SONNE.

Wee haue indeede no publike Catechizing in our Church to be followed and exercised in our houses: otherwise, I suppose you would

would wish vs to vse the same in our Families

FATHER.

YES, so I would doe, in that case:

Y but it being not so, I would haue ^b I doe not ex-
you to vse a certaine Catechisme, toll this Cate-
commonly printed: called, ^b Mr. At- chisme, to im-
tersoles Catechisme, which hath ma- paire the cre-
ny things needful, which other haue dit of any o-
not: as first, the difference of origi- ther, but only
nall and actuall sins: also, rules for commend it
the true vnderstanding of the Com- for the breuity
mandements, and the Sacraments, and addition
which no other briefe Catechisme of some need-
hath hitherto prescribed: it is a very full things,
pithie and an excellent Catechisme. which larger
Now, to prescribe an order & man- Catechismes
ner of vsing it: After your Sonnes haue not, how-
and seruants haue learned by the
booke the meanning of the Comman-
dements, then teach them the sense, are very excel-
by vse and experiance: for all artes lentin many
and tongues are better taught (you
know) and learned by vse and expe- things: Yet no
rience, one man hath
all things;

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rience, then by rule and precept onely :
and so are also the grounds of Religion.

SONNE.

E Xplane your meaning (I pray you) by
some example.

FATHER.

I Would wish, I say, after the mea-
ning of the Commandements lear-
ned by the booke, that you would
teach the vnderstanding of each Com-
mandement, by vse and experiance :
As namely, by daily occasion thus :
When any in your family shal deceiue,
lye, sweare, murmure, curse, mocke,
raile, &c. then presently thereupon exa-
mine, and shew them by the book, what
Commandement they breake: and when
any duty to God or men is omitted, exa-
mine, and shew them by the book, what
precept they offend against, teaching
the to expresse the sense in other words,
that you may know they vnderstand the
meaning; and teaching them not onely
by

• Marke
this and
continue
this course
this order
and man-
ner of Ca-
techising.

by the booke, but also by lively voyce and speech. Thus to teach them, (I say) vpon occasion, the vse and experiance of that they haue learned, will, as I haue by tryall perceived, both helpe their capacitie, confirme their memorie, and worke vpon their affections, the more effectually.

SONNE.

After this course of catechizing, continued daily in the Weeke dayes, what other order of instruction would you wish chiefly to be continued vpon the Sabbath day?

FATHER.

I would wish you alwaies vpon the ^a Conference con- cerning Sabbath dayes in struction, to be vied the in each reformed Lords day ^a to examine all your Family in those things which are euery day taught them on the Sabbath by your Minister, who is a godly, learned, and a zealous Preacher: and examine them so, that you may know how euer one both marke and remember, what

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* The carelesnes of common Christians, of luke-warm Laodiceans, and Protestats at large, which a bound in this our age, and are euен glutted with heavenly Man-na.

What things were taught, and how they were confirmed and applied. * Many men are exceeding carelesse herein, for where almost is one among many, that questioneth with his seruants, about Religion at all? It may be, sometimes (saith one) that they will send the to the Church: but when they returne, what doe they aske them of their learning or profiting there? vnlesse perhaps once at the hundreds end, hee vouchsafe to know the Chapter, and the Verse of the Text, (which betwixt the Church doore & home,) euен a Parrot would be taught to pronounce. Let such send any of their people vpon some worldly busynesse, and they will be sure to aske his seruant how hee sped, and nothing will he leaue unasked to understand the effect of the arrand hee sent him about: but for Gods busynesse, and Soule matters, be they performed negligently, or not done at all, it mattereth not.

Note this.

And almost all men doe now content themselves with a slight examination; hence is it, that their sonnes and seruants can neither shew the summe and division

division of the Text, nor what doctrines
were drawne from it, much lesse how
they were confirmed and in the vse appli-
ed, but onely they bring certaine words,
and sentences, or similitudes, not un-
derstanding the purpose whereto any
thing was spoken by the Preacher. Note this.
I would wish you therefore, I say, to exa-
mine your Children and seruants with
such diligent care, that you may know
how every one doth marke and remem-
ber, what things were taught, and how
every doctrine was confirmed and ap-
plied, and where any one faileth, let the
next that standeth in order by him, shew
and teach him: & when all haue brought
out their store, and shewed their best en-
deavour to make repetition, then you
your selfe are also to helpe them there-
in, by a diligent repetition, confirming
and applying to your whole Familie
(and to your owne heart and affections)
all the doctrines that were deliuered:
which I would wish you to doe with all
Godly zeale and seruencie, forthwith
and immediatly after your comming
from Church, before you receiue your
bodily foode.

Sonne.

SONNE.

Obiect.

VHere that course is continued, men are commonly accounted Puritans, and we that haue vsed it, haue beene much derided, scorned, and mocked for it, and many men (you know) in the Countrey, doe call it and terme it a *priuate Preaching*, and do not cease to say, that therein wee shew our selues to bee more precise then wise: what say you of such scorneres?

FATHER.

Answer.

1

First I say, that though such esteeme wisedome it selfe to bee but foolishnesse and folly: yet are they themselues the onely fooles by Gods account; Who scorneth the scorner, *Pro. 3. 34.* and saith, that fooles despise wisedome and instruction, *Pro. 1. 7.*

2

Secondly, I say therefore, that such as would bee wise, must not sit in the seate of scorneres, nor be daunted with such scorning, though it bee a persecuting,

ting, Gal. 4. 24. Heb. 11. 36.

3

Thirdly, because such men account this course to be a nouelty, and seeme to yeld much vnto Antiquitie, I would wish them to consider well Saint Augustens censure, who saith; That every ^{onator est} Paterfamilias ^{in domo sua, iuxta} Householder should bee the same in his ^{Augustini} owne house, as the Preacher is in the ^{sententiam} Pulpit, or in Gods house: That is, that ^{dicentis;} hee should diligently teach and instruct ^{quod con-} his household, as Abraham did, who com- ^{cioator} manded his household to doe iustice and ^{est in sug-} iudgement, Gen. 18. 19. And as the ^{gestu, hoc} Mother of Lemuel did, Pro. 31 2. 3. who by their sedulitie and earnestnesse ^{ilibet pa-} in teaching, did set as it were, an edge ^{terfamilias} vpon their doctrine, in applying it to the ^{in domo sua.} affections of their hearers, that it might moue much their minds, & pierce deepe into their hard and stonie hearts. Now the same that they did, you and every Householder is commanded to do, Deut. 6. 6. 7. where the Hebrew reading is; Thou shalt whet these words on thy Children: and agreeable thereto is that, Heb. 10. 24. 25. Let vs whet one another, as it is in the Greeke: pointing at, and noting

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noting, by that metaphor of Whetting, our spirituall dulnesse, which like blunt tooles, haue need to be whetted by dayly teaching and admonishing, Heb. 3. 13.

SONNE.

1 I Perceiue by the former places, that such as are Parents and gouernors of Families, should not be like *Luke-warme Laodiceans*, whom the Lord Iesus willeth to repent, *Reuel. 3. 14. & 19.* For none indeed doe truely repent till they be feruent, (saith one) for feruencie or zeale is an effect of true repentance, 2. *Cor. 7. 11.* I perceiue also by the former places, that not onely minsters, but also all Christians should be zealous, according to that general precept: *Be feruent in Spirit, seruing the L O R D*, *Rom. 12. 11.* And that therefore they should set an edge vpon their admonitions and instructions, is not that your meaning, sir?

Father.

FATHER.

YEs assuredly, for it is the very life
of good doctrine, to moue affection
much, beeing well applyed, without
which, it is but like a plaster kept in a
pocket, and not applied to the place in-
fected. A Simili-
tude.

SONNE.

Sith then, in teaching, it is so needfull
to moue affection, shew me (I pray
you) some helpes and meanes, to make
my houshold admonitions and instru-
ctions powerfull, to worke vpon the af-
fections of my Family.

FATHER.

TWO things are needfull in tea-
ching, to moue affection much:
First seruency; Secondly, constancy:
Teach therfore and instruct your Fami-
ly with feeling and with seruency; in
particular, in reproving such as are au-
dacious

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dacious and presumptuous, do it not as some do; with a smiling countenance: but as our Sauour did with an angrie countenance, mourning also, as he did, for the hardnesse of their hearts. Marke 3. 5.

2 Secondly, in admonishing the vnruly, Charge & command them to deale religiously, iustly and truly, as Abraham did.

3 Thirdly, in comforting the feble-minded, and when any matter of comfort is to bee applied, speake then with cheerful speech and countenance, if you can: for God requireth mercy to bee shewed with cheerfulness, Rom. 12.8. and he loueth a cheerfull giner, (chiefly in giuing spirituall gifts:) be not therefore in comforting, drowsie, heauy-heartered, and leaden like: but shewe your selfe in comforting, comfortable, and to be comforted. Thus much concerning feruency.

Againe, to make your instruction powerfull, you must teach and admonish constantly and diligently: for as the drops of raine cannot weare thowzow an hard

hard stonē, without often dropping, how sharpe soever the water, or the dropping be: so the Wlord applyed not often, but selbome earnestly, will not pierce thow the stony heart of man; though doctrine well applied bee as the dropping of the raine vpon the stonē, or earth, Deut. 32. 2. which must haue, to make it fruitfull, both the early and the latter raine. Deut. 32. 2

The heart of man is more hard then the Adamant stonē, and yet by often beating vpon it, by the hammer of Gods Lawe, it may bee bruised and humbled, Ier. 23. 29. Ier. 23. 29. The powerfull applying of doctrine is as the nailes, which vntesse they bee with many blowes hammered and beaten vp throughly vnto the head, will not holde a strong and thicke shipp-boord, Ecclesiastes 12. 11. Eccles. 12.

Lastly, the effectuall applying of doctrine, is like vnto the grindstone or whetstone, which will not without much grinding & often whetting make edge tooles (beeing much and often dulled) fit to worke withall, or keene to cut: So our hearts and affections being

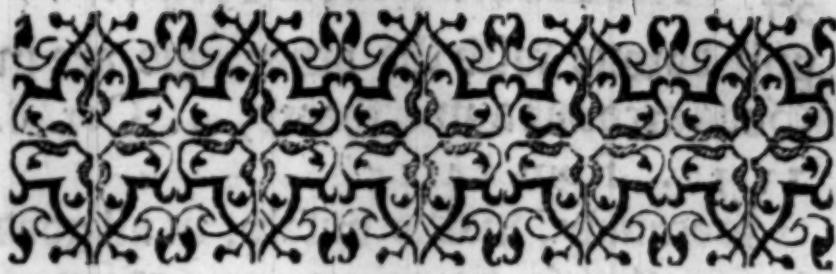
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being hardened, blunted, and dulled by
the deceitfulnesse of sinne, had need to be
much whetted, that they may bee made
fit for Gods worke, by daily and earnest
admonition and exhortation, Heb. 10.
24. 25. Heb. 3. 13.

Therefore Moses in the foresayd place
Deut. 6. 6. 7. sheweth, Deut. 6. 6. 7. That wee must
make our admonitions powerfull to
pierce: first, by having and feeling the
power thereof abiding and working in
our owne harts, and then next in whet-
ting the same vpon our children and o-
thers, by continuall talking and confer-
ring of the sacred Scriptures: when we
walke in the way, when we lye downe,
and when we rise vp. Lastly, if you doe
desire to teach and instruct your family
so, that you may moue much & thorough-
ly worke vpon the hearts of your hear-
ers, euен all good and holy affections:
Consider then also of other needfull
helpes thereunto belonging: namely,
that in your family you must walk wise-
ly, prayse orderly, reward worthily, and
correct accoordingly.

Adiuncts
to the for-
mer means

The



THE THIRD CONFERENCE,
concerning the foure last
mentioned helps and meanes to make
Household instruction powerfull,
to worke good and holy
affections in the
HEARERS.

SONNE.

Explaine and confirme, I pray you, Question
in particular, these former dire-
ctions.

FATHER.

First, as God commandeth, you Answere;
must walke wisely, Colos. 4. 5.
Ephe. 5. 15. Shunne therefore all
grosse and open vices, otherwise that
which you build with the one hand, you
D pull

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pull downe with the other, and are in
Gods account a murtherer, 1. Cor. 8.
11. 12. Rom. 14. 15.

Secondly, walke wisely, in all good
waies, that so doing, you may adorne y
doctrine of our Sauiour in all things,

Tit. 2. 10 Titus 2. 10. In particular, pray hearti-
ly and dayly for (and with) your Fami-
ly; and in speciall, for euery one, vpon
all occasions as Iob did, Iob. 1. 4. 5.

Perf, looke and prie vpon euery
Weeke day, into their carriage; and on
the Lords day, see that euery one from
Sabbath to Sabbath, do diligently fre-
quent the publike ministerie, and how
they profit in knowledge, and grow in
Grace, 1. Pet. 2. 2.

2 Secondly, you should praise and com-
mend your Child, your son, your daugh-
ter, your Seruant, when they doe any-
thing well, laudably, or praise-worthy;
for praise is a spur to quicken, & incou-
rage them in all good courses, 1. Cor. 1.
5. 6. Reuel. 2. 3. 6. 13. 19. Reuel. 3. 8.

3 Thirdly, reward them when they do
well; for a Reward is as a precious stone,
saith Salomon, it prospereth whithersoe-
uer

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uer it turneth, *Pro. 17. 8.* That is, as one expounds it, a gift or reward hath great force to gaine the hearts of them to whomsoeuer it is giuen.

Fourthly, correct them also, when they doe euill: correction must bee vsed when any will not be amended by admonition; if after due and many admonitions, you giue not meete correction; then doe you honour your sonnes aboue the Lord, as Elye did, *1. Sam. 2. 19.* yea though for a fit you do earnestly reprove them with Elye, *1. Sam. 2. 23. 24. 25.* His cockering of his Children, brought destruction vpon him and his, and generall calamitie (as you know) to the Church of God, *1. Sam. 4. 10. 11. &c.*

4

Yet ^h many carelesse Christians, like ^b Carelesse-luke-warme Laodiceans, neuer correct their vreformed Familie, for dishonouring God by swearing, Sabbath-breaking, or for other faults against the first Table; but onely in such cases as concerne their owne persons, their own credit, profit, pleasure, &c. But, let all such know, that not correcting such foule offences, they draw on themselues

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and others all common calamities, as
Elye did, 1. Sam. 4. 10. 11. 18. 19. 20.
Correct therefore your vnreformed Fa-
mily, if you desire to free your selfe & o-
thers frō feareful & grieuous iudgmēts:

¶ The or-
der & man-
ner of cor-
recting
children &
seruants.

¶ And correct the, in this order & manner:
First, after due monition, conuincing,
if possibly it may be, their consciences;
otherwise they will ware worse, and be-
come more obdurate, stubborn & subtil.

Secondly, correct after anger, not in
anger, and in passion; for anger oft-
times can keepe no measure. Anger,
said a Philosopher, is a shōrt madnesse:
and therefore when Tarentinus was to
correct his seruant, hee sayd: I would
beat thee, but that I am angry with thee.

3

Thirdly, correct also chiefly & prin-
cipally, for the breach of the first fours
Commandements.

4

Fourthly, correct not with too much
lenitie; for too much lenity causeth (as
one saith) securitie: so too much security
prouoketh to wrath and to desperate ini-
quity: seuerity shoule be shunned there-
fore. And therefore, sayth one, Correct
not, nor beate not thy seruants with
staues

Ephes. 6. 4.

The Householders Helpe. 37

staues, as if they were dogges, nor with too many stripes, as if they were bond-slaues: but keepe alway an euern hand betwixt these two extremes: and when thou correctest, be thou humbled to God; considering in them, thine owne natural Gal. 6. 1. or occasionall corruption, Gal. 6. 1. 54

Fiftly, delay not correction too long, lest they grow sturdy and incorrigible, Ecclesiastic. 30. 8. 12. Proverbs 13. 24. Proverbs 23. 13. 14. Proverbs. 19. 18. & lest any roote of bitterness spring vp, and therby many be defiled, Heb. 12. 15. 6

Sixt and lastly: if priuate correction in the Family reforme them not; bring them (if their vices be openly noxious and scandalous to many,) before the Magistrate; or Church-gouernours, to be openly corrected, Deut. 20. 21. Mat. 18. 17. 1. Cor. 5. 5. And if neither priuate nor publike correction worke vpon them, to their reformation; expell them, and rid thy house and Familie of them, as Davids example should direct thee to doe, vpon that occasion,

Psalme 101. 7.

Deut. 21. 21
Mat. 18. 17
1. Cor. 5. 5.

Psal. 101. 7

FINIS.



A Prayer vttered by R. R. Minister,
and Preacher of Gods Word, in time
of his sicknesse : Penned for a
remembrance, &c.

(*,*)

O Most glorioius & most gracious
God, who killest and makest a-
lieue : bringest downe to the
^a 1. Sam. 2. graue, and rayfest vp againe : ^a Who w-
6. fest sicknesse as thy Sargeant, thereby
^b 1. Cor. 11. arresting vs, to renue our reckoning
31. with thee, and our conuersion. ^b There
Joh. 5. 14. is no health in my flesh, O Lord, be-
Psal. 38. 3. cause of thy displeasure : nor any rest in
^c Psal. 38. 3 my bones, ^c by reason of my sinne : I
haue deserued a double death, both tem-
porall and eternall, by originall and ac-
^d Rom. 5. tuall sin : ^a O that I could chatter like
12. a Crane, and mourne like a Doue, ^c as
Rom. 6. 23 Ezekias did. Graunt mee (O my God)
& Deu 27. 26. to mourne and sorrow moze for my sins,
^e Esay 38. 12. then for my sicknesse, for through my
sinnes, thy Gospell hath beene blemi-
shed.

A Prayer.

shed, thy glorie impaired, thy Spirit grieued, good men offended, and euill men emboldned. O gracious Father, forgiue me, & grant vnto me, both pardon of my sins, and power against my sinnes: f O subdue sinne and Satan speedily: thou hast promised to tread Satan shortly vnder all our feete. g

f Psalm.19.

12, 13.

Math. 6.

12, 13.

g Ro.16.20

h Mat.6.10

Rom. 7.

23.24.

i cant. 1. 3.

k Tit. 2.10.

l Mat.6.13

m Re.3.20

cant.4.10.

ii.

n Ephes. 4.

30. cant.

s. 2. Esay

heretofore I haue blemished, to 1 aug. 7.13.

ment thy glorie that in time past I haue Esa 7.13.

impayred: to cheere vpp thy Spirit, Psal.119.

that heretofore I haue grieued: To 136. 139

2. Pet. 2.

glas the godly, whom heretofore I haue 7.8.

made heauie hearted, and to reclaime 2. Cor. 8.

others from euill, which heretofore I 10. Rom.

haue emboldned vnto euill. And for 14.21.Luke

asmuch (O gracious Father) as thou 17. 1. 2.

Mar. 9.42.

hast

A Prayer.

hast promised to strengthen vs vpon our
bed of sorrowes: yea to pillow vs vp,
q Psal. 41. 3 and to make all our bed in our sicknes, q
x Ps. 34. 7.
s 2.cor. 12. and that thou wilt send thy good Angel
9. to deliuer vs, when no hand can helpe
Eph. 2.4. vs: O therefore performe this thy
sweet and gracious promise: Let now
thy power appeare in my weaknesse:
to the praise of thy rich mercie:
cie: in Christ our Saviour: even so be it,
even so, Amen.

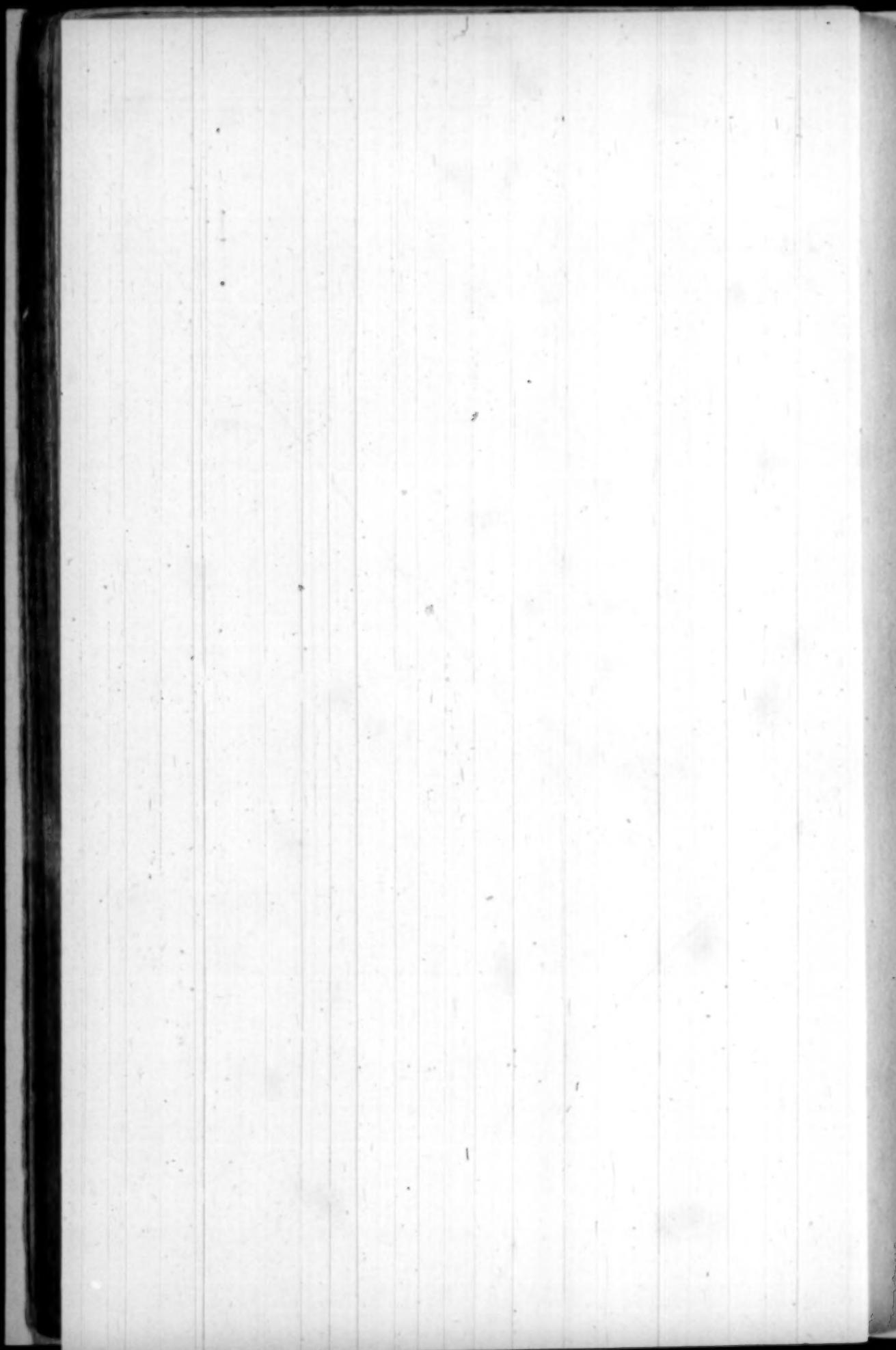
REVEL. 5. 13.

Prayse, and honour, and glorie, and
power, bee vnto him that sitteth
upon the Throne, and vnto
the Lambe for
cuermore.

Amen.

FINIS.

in our
s vp,
es, q
Angel
helpe
s thy
now
se: f



R. R., House-holders Helpe.
STC 20586

Formerly bound with 14 other catechisms. See Nowell, A Catechisme, 1614, STC 18735, for description and complete list.

When this volume was taken apart, in 1946, the present work was examined and found to be as follows:

Collation: A-C⁸ D⁴

Condition: All pairs of leaves conjugate.

ACW